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horse, *Yahëc*, my face. They make frequent use of the Greek K. They pronounce N like the Spaniards, as if the letter I was added to it: thus, *Español* must be pronounced *Espaniol*. The Abipones say *Menctañi*, it is within; *Yoamcachiñi*, the inner part is good. The legitimate pronunciation of this and other letters can only be learned *vivâ voce*.

Great attention must be paid to all the different accents and points, for the omission of a point, or the variation of an accent, gives a word a totally different meaning, thus: *Heét*, I fly; *Hëët*, I speak; *Háten*, I despise; *Hatcñ*, I hit the mark. This language abounds in very long words, consisting of ten, twenty, or more letters. The accents repeated in the same word show where the voice should be raised and where lowered: for the speech of this nation is very much modulated, and resembles singing. The accents alone are scarce sufficient to teach the pronunciation. It would not be amiss to subjoin musical notes to each of the syllables, unless a master supersedes the necessity of this artifice by teaching it *vivâ voce*. It may be as well to give some examples of accents. *Ilamihégemkiñ*, *Debáyakaikin*, *Raregĩágremañachiñ*, *Oahérkaikiñ*. These are names of Abipones. *Grcáuagyégarigé*, pity me. *Oaháyegalgè*, free me. *Hapagrañiñtapagetá*, you teach one another.

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all possible arts and industry. If any new word or elegance could be gathered from the conversation of the savages, he carefully wrote it down, and at length composed a dictionary, which, in course of time, grew to a hundred and fifty sheets. It was afterwards copied out, corrected, and considerably enriched by members of our society. It is easy to add to what is begun; for the successors, sitting on the shoulders of those that preceded them, see farther, and more than they. Pizarro penetrated into Peru, and Cortez into Mexico, but not till Columbus, who first saw America, had shown them the way. The Jesuit Brigniel first discovered the track to be pursued amid the dim shades of a savage language, made himself a guide to the rest, and, to express myself in few words, merits eternal fame for having kindled a light amidst darkness, by pointing out the rude lineaments of grammar rules.

The Abiponian language is involved in new difficulties by a ridiculous custom which the savages have of continually abolishing words common to the whole nation, and substituting new ones in their stead. Funeral rites are the origin of this custom. The Abipones do not like that any thing should remain to remind them of the dead. Hence appellative words bearing any affinity with the names of the de-

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ceased are presently abolished. During the first years that I spent amongst the Abipones, it was usual to say *Hegmalkam kahamátek?* When will there be a slaughtering of oxen? On account of the death of some Abipon, the word *kahamátek* was interdicted, and, in its stead, they were all commanded, by the voice of a cryer, to say, *Hegmalkam négerkatà?* The word *nihirenak*, a tiger, was exchanged for *apañigehak; peñe*, a crocodile, for *kaeprhak*, and *Kaáma*, Spaniards, for *Rikil*, because these words bore some resemblance to the names of Abipones lately deceased. Hence it is that our vocabularies are so full of blots, occasioned by our having such frequent occasion to obliterate interdicted words, and insert new ones. Add to this another thing which increases the difficulty of learning the language of the Abipones. Persons promoted to the rank of nobles are called *Hëcheri*, and *Neleñeycatè*, and are distinguished from the common people even by their language. They generally use the same words, but so transformed by the interposition, or addition of other letters, that they appear to belong to a different language. The names of men belonging to this class, end in *In;* those of the women, who also partake of these honours, in *En*. These syllables you must add even to substantives and verbs in talking with them.

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CHAPTER XXVI.

OF THE MOURNING, THE EXEQUIES, AND FUNERAL CEREMONIES OF THE ABIPONES.

Of those things which the Abipones do to testify their grief, according to the customs established by their ancestors, some tend to obliterate the memory of the defunct, others to perpetuate it. All the utensils belonging to the lately deceased are burnt on a pile. Besides the horses killed at the tomb, they slay his small cattle if he have any. The house which he inhabited they pull entirely to pieces. His widow, children, and the rest of his family remove elsewhere; and having no house of their own, reside for a time in that of some other person, or lodge miserably under mats. They had rather endure the injuries of the weather, than, contrary to the laws of their countrymen, inhabit a commodious house that has been saddened by the death of the dear master of it. To utter the name of a lately deceased person is reckoned a nefarious offence amongst the Abipones; if, however, occasion requires that mention should be made of that person, they say, "The man that does not now exist,"

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768 551 making use of a paraphrase. But if the name of the defunct be derived from an appellative noun, the word is abolished by proclamation, and a new one substituted. It is the prerogative of the old women to invent these new [888 562] names, which are quickly divulgated amongst the widely-scattered hordes of the Abipones, and are so firmly imprinted on their minds, that no one individual is ever heard to utter a proscribed word.

553 768 All the friends and relations of the deceased change the names they formerly bore. In the colony of the Rosary, the wife of the chief Cacique dying of the small-pox, her husband changed his name of Revachigi to that of Oahari. His mother and brother and captive, as well as all the brothers of the deceased, had new names given them with various ceremonies. The old mother of the Cacique was extremely fond of a lank, scraggy dog, unworthy of the very air it breathed. When this change of names was made, I asked the old woman what name would be given her dog, to show them that we held their absurd rites in ridicule, though unable at that time to prevent them.

[166 622] On the death of a Cacique, all the men under his authority shave their long hair as a sign of grief. Widows also have their hair shaven, and [302] wear a kind of cloak made of the caraquatà,

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kalipì; at which the auditors burst forth into an exclamation of *Ndĕe*, by which they express a strange and unheard-of thing. Having minutely recounted every circumstance tending to set forth this arduous fight and splendid victory, he proceeds to discover those of his fellow-soldiers that have been wounded in the battle. At every name the by-standers groan, and utter the word *Tayretà!* Poor little thing! As the Abipones think it a crime to utter the name of a dead person, the narrator makes use of a paraphrase, thus, *Yoalè eknam oanerma Hamelèn laneuek là chit kaekà:* The man, the husband of the woman Hamelèn, is now no more. The mention of the death of one of their countrymen entirely destroys all the pleasure which the news of the victory had excited; so that the announcer immediately finds himself deserted by his late attentive listeners, as soon as ever he begins to touch upon this melancholy subject. All the women unloose their hair, snatch up gourds and drums, and lament in the manner that I have described in the twenty-fourth chapter.

The Abipones, when returned from an expedition, enter their horde, not in one company, but separately, without ostentation, if victorious, and without signification of sorrow, if conquered, or even if desperately wounded, un-

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555 a captain and a noble warrior, and to enjoy the
565 rights and privileges of the Höcheri. His new
[553] name is immediately promulgated, and festively
pronounced by a band of women striking their
[273] lips with their hands. The male spectators do
not like dry ceremonies to be protracted to a
great length, but joyfully fly to skins full of
honeyed liquor, and conclude the business with
a famous drinking-match.

It is remarkable that many of the women arrive at this degree of honour, and nobility, enjoy the privileges of the Höcheri, and use their dialect. The names of these females end in *En*, as those of the men in *In*. What circumstances entitle women of low birth to this degree of honour, I do not know, but it appears to me most probable that the merits of their parents, husbands, or brothers, not age, or beauty, bestow this prerogative upon females. I have often heard very young women conversing in the language of the nobles, and matrons remarkable for years and wrinkles speaking the vulgar tongue.

555 The Abipones think it a sin to utter their own name. When either of them knocked by night at my door, though I asked him a hundred times, "Who are you?" he would answer nothing but, "It is I." Unknown per-

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sons, when I enquired their name, would jog their neighbour with their elbow that he might answer for them. It is also reckoned a crime to utter the name of a person lately dead. If any one in his cups forgets the law, and utters the name of the deceased, he will give occasion to a bloody quarrel. Many women have no name at all. When I was making out a list of the inhabitants of a town, I used to call upon all the men who were best acquainted with their hordesmen to give me information on the subject, and when interrogated respecting women, they used often to say: "This woman has no name."

Moreover, the Abipones change their names as Europeans do their clothes. The reasons of this alteration are either some famous action, or the death of a father, son, wife, &c. when all the relations, to signify their grief, change their old name for a new one. I have known persons, who, in process of time, changed their names six or more times. Others are named from some quality of mind or body; as *Kauirin*, lascivious, *Oaherkaikin*, mendacious. Children have names quite different from their parents. Amongst the Christian Guaranies, sons generally took the names of their fathers, and daughters of their mothers. In the third part of this history, which is yet to come, we shall relate the